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AN ESSAY

ON THE PRINCIPLES AND MANNERS OF THE MEDICAL PROFESSION.

WITH

SOME OCCASIONAL REMARKS ON THE USE AND ABUSE OF MEDICINE.

By J. WHITAKER NEWMAN,
Member of the Corporation of Surgeons, London.

Ubi verò animus ex multis periculis atque miseriis requievit, non fuit consilium socordiâ atque desidiâ bonum otium conterere; ne vitam silentio transeam sicut pecora, quæ natura prona atque ventri obedientia finxit. e SALLUSTIO.

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MVSEVM
BRITAN
NICVM

TO

ARTHUR NEWMAN, Esq.

OF

RINGWOOD,

In the County of SOUTHAMPTON.

DEAR SIR,

I HOPE not to incur the ſuſpicion of intereſted flattery, in making thoſe acknowledgements which gratitude and juſtice demand.

The warmth of expreſſion and lively ſentiments, which, in general addreſſes of this kind, degenerate into fulſome adulation, have been thought neceſſary and decent, when conſidered as the efforts of filial duty and affection.

If I have enjoyed or profited, from any opportunities which my education afforded, either before or after I turned my mind to medical purſuits, it is to your tender aſſiduity, and anxious endeavours that I owe the advantages of them.

It is you, Sir, I am to thank, for being in the early part of life an eye-witneſs to the manual dexterity of a Ranby, the philoſophic genius and erudition of a Monſey, and the elegant accompliſhments of an Adair.

And while I contemplate the exertions of Dr. Hunter, whoſe merit is as unequalled as his loſs will be irreparable, I feel my obligations to you increaſe, for placing me within the happy influence of his peculiar talents for inſtruction.

Nor am I leſs ready to attribute my moſt fatal errors to neglecting, than I am willing to impute, the moſt fortunate events of my life, to following the advice and ſuggeſtions of parents, whom it has been and ſtill is my happineſs to venerate and love.

Under the glowing impulſe of ſuch convictions, which I am neither able or willing to reſiſt, it would betray a defect both of the head and heart, not to teſtify on all occaſions, that I am by nature and reaſon,

Dear Sir,

Your obedient

and devoted

humble ſervant,

J. WHITAKER NEWMAN.

PREFACE.

DEDICATION.

Under the glowing impulse of such convictions, which I am neither able or willing to refift, it would betray a defect both of the head and heart, not to testify on all occasions, that I am by nature and reason,

Dear Sir,

Your obedient

and devoted

humble servant,

J. WHITAKER NEWMAN.

PREFACE.

PREFACE.

TO defend an extenſive Society of men from undeſerved reproach, to point out ſome faults, by way of caution to thoſe who are entering into life, and to inculcate the neceſſity of liberal behaviour, is the buſineſs of this Eſſay.

Vulgar prejudices, and ſenſeleſs bigotry, have been, and ſtill are, inveterate enemies to rational improvement in every branch of ſcience.

He who combats ſuch formidable monſters with ſucceſs, deſerves our praiſe, and an ineffectual effort, perhaps, will not be deſpiſed.

As publications on every ſubject, abound ſo much, the preſenting one

to the public eye, that lays claim to no extraordinary merit, but the negative one, of being without falſehood or abſurdity, ſeems to require ſome apology.

To fill up the intervals of a recovery from a dangerous illneſs, and to divert the attention from brooding on ſome domeſtic calamities, is a reaſon, but not an excuſe for this attempt.

AN
ESSAY, &c.

CHAPTER THE FIRST.

Introduction.—The Incitements and Diſcouragements of Practitioners mentioned.—A Declaration of Men of Eminence—That the Practice of Medicine is degenerated—That the Behaviour of the World has rendered it neceſſary.—Some Objections againſt Medical Men ſpoken of.—No general Rule without an Exception.

TO alleviate the ſorrows of the diſtreſſed, and to be inſtrumental in reſtoring health and ſpirits to the infirm and dejected, are purſuits which a liberal mind muſt engage in, with a ſincere and rational delight.

Nor is ſuch an employment without circumſtances, which render it a probable ſource of mutual benevolence and gratitude.

A huſband, or a father, reſtored to the arms of a deſpairing wife and children; and the grateful voice of a patient, ſnatched from the jaws of death, and preſſing the hand of his benefactor to a glowing boſom, is certainly a refined pleaſure, and one of as exalted and exquiſite a nature as it has pleaſed our bountiful Creator to render the human mind capable of enjoying.

So alluring and ſo flattering does the proſpect appear to the eye of a ſuperficial obſerver; that we ought rather to lament than be ſurprized at the vaſt numbers of infatuated parents, who ſo indiſcriminately, not to ſay cruelly, ſacrifice their devoted children, to the attractions, and too often, to the wretchedneſs of a medical life.

But the experienced practitioner, whoſe life and habits have led him to a more intimate acquaintance with men and things, has been heard to lament with a ſigh, that this enjoyment has its alloy, of neglect, ingratitude, and reproach.

He

He has found his beſt efforts for the welfare of mankind, reſiſted and traduced by folly, detraction, and obſtinacy; while his anxious attendance on the ſick, and his mode of treatment, have been imputed ſolely to motives, as diſhonourable and mean as the ſouls of thoſe who ſuggeſted them.

In the place of implicit confidence he has met with ſuſpicion, and the ſoul-ſoothing language of lively gratitude, has given way to cold formality, perhaps to keen invective: his attendance and medicines have been either ridiculed or diſregarded, and their good effects not unfrequently attributed to the prepoſterous exhibitions of an ignorant but bold empiric.—If his attempts for the recovery of his patient ſhould not be attended with ſucceſs, that conſtant companion (in the world's eye) to real merit, his fame will be blaſted by the malignant breath of envy, his reputation be ſacrificed by ſcandal and malice at the altar of private reſentment, and his mangled name be offered up to appeaſe the injured manes of a ſlaughtered friend.

While his calamities are regarded as the avenging hand of Heaven puniſhing his miſdeeds, his proſperity will be conſidered as

built on the ghaſtly ruins of mankind, and any eminence he may attain to in his profeſſion, as an ingenious method of torturing the groans, the diſeaſes, and the misfortunes of his fellow-creatures, to the baſe purpoſes of avarice and ſordid lucre.

He will be accuſed, of never feeling the ſoft luxury of a tear, of being callous to thoſe ſocial and endearing ties which bind man to man, and (abſorbed in the idea of a fee) of loſing all reliſh for that nobleſt that beſt of all fees, the pleaſure which reſults from reflecting on a virtuous and benevolent action.

That ſuch has been and ſtill is the general complaint of thoſe, whoſe opportunities, application, or abilities, have not been able to procure them rank and emolument, is an acknowledged truth.

But equally true it is, that men at this time in the Britiſh metropolis, ornaments at once to the profeſſion and the age in which they live, have declared that they ſtudied phyſic, and entered on the practice of it, on the broad, liberal, and comprehenſive baſis, of honour, of generoſity, and humanity.

The

The taſk of relating their declaration, would have been a pleaſing one, had it gone no farther; but they added with regret, ſuch was the want of candour in mankind, and ſuch the diſpoſition of the multitude to plunge into the infatuations of error, abſurdity, and impoſition, that in their own defence, they were obliged to wield the ſame weapons, which their adverſaries had exerciſed againſt them with ſo much ſeverity.

"Suo ſibi gladio hunc jugulo."

Under theſe circumſtances, they found the medical profeſſion reduced, by a ſtrange kind of baſe neceſſity, to a low illiberal trade, ſupported by mean fineſſe, chicanery, and colluſion; requiring rather the deſpicable arts of ſervility and cunning, than the happy genius and enlightened talents of a man of ſcience.

Nor is this to be conſidered as the fabricated effuſion of a warm imagination, but as actually and frequently aſſerted, by men of reſpectable age, practice, and ability.

Such have been the expreſſions of the Faculty, heightened perhaps by the aggravat-

ing colours of reſentment, prejudice, and partiality.

Nor has the world been ſilent in anſwering or even anticipating theſe complaints, appealing to experience, and aſſerting that what they ſaid was the voice of nature; a voice, to which, with more malice than truth, they obſerved, their antagoniſts were much in the habit of turning a deaf ear.

By theſe ſteady advocates for mankind, the profeſſion have had the tables turned on themſelves, and have been boldly accuſed, of rapacity, want of candour, and even of common honeſty. According to theſe declaimers, thoſe who in the hour of ſickneſs and affliction, have relied on them, have found in this mercenary tribe, for diſintereſted regard, an inordinate love of gold, and inſtead of friendly advice or gentle behaviour, loads of nauſeating drugs and unintelligible jargon.

Conſultations, for the forming of which neither expence or labour have been ſpared, and on the reſult of which the lives of the neareſt and deareſt in the moſt reſpectable families have depended, have been too often

devoted,

devoted, to idle diſcuſſions, unintereſting topics, vague hypotheſes, and unmanly altercation.

Nor has the purpoſe of the meeting been at all attended to, until the plaintive voice of a bereft widow, or a miſerable orphan, has driven the remorſeleſs ſpoilers from the houſe of ſorrow.

Neither have they forgot to obſerve, that in the preſcription of medicines, the nature of the patient's complaint has been only a ſecondary object of conſideration.

The opportunity in this caſe has been ſeized on as a happy one, to convince the apothecary how much the phyſician ſtudies to be grateful, by promoting *trade*, and *loading in* medicines, as it has been emphatically called.

To theſe charges many others have been added, as caprice or reſentment dictated; a diſtinct conſideration of each of them, would be inconſiſtent with the limits of a ſhort eſſay.

In this catalogue, we perhaps might find, a general over-rating of merit, and its conſequence, demands proportionately exorbitant; a profligacy and relaxation of morals,

with a total inattention to the duties of religion.

The laſt article of the impeachment, I may be blamed for not wholly omitting, as it has been ſaid, that in the preſent degenerate times *, it is too applicable to every rank of men, by thoſe who are ſo much in the habit of indulging their talent, in declaiming againſt the peculiar tendency of the age they live in to moral turpitude.

But having frequently been in company with thoſe, whoſe education, profeſſion, and lives, ought to make them competent judges

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* There generally have been, and probably always will be, declaimers, that think every age increaſes in vice and irreligion, "They can remember that things were very "different when they were young."

As in the different ages of the world, the manners of its inhabitants muſt have depended on their degree of improvement and refinement, from the Cafrarian to the poliſhed European; it ſeems rational to conclude, that their moral defects have *(habita ratione partium)* been nearly equal in all countries and in all ages. And however frivolous and diſſipated the preſent age may appear, it does not ſeem generally to exhibit crimes, of ſo black a caſt, and ſo inimical to human nature, as thoſe which ſtain the annals of two or three centuries ago.

of

of moral rectitude; and having heard reſpectable characters among them declare, that they thought the medical profeſſion in its ſeveral branches, the moſt inattentive of any to religious duties, equally, if not more profligate and diſſipated than all, I thought it my duty, as well as a reſpect and deference due to theſe gentlemen, and their holy office, to give it a place here.

Having been thus led by the nature of my ſubject, to conſider the profeſſion as it ſtands in its ſeveral relations to the world, it would not be wandering far from my purpoſe to review in a curſory way their treatment of each other.

But previous to ſuch a diſcuſſion, it ſeems a neceſſary piece of juſtice, to vindicate, as far as is conſiſtent with truth, the behaviour of practitioners from ſome aſperſions, which have occurred in reviewing the conduct of both parties; and this is a taſk, which it ſhould ſeem my duty, my intereſt, and my inclination to undertake.

I ſhall alſo endeavour to ſet in a clear point of view, ſome circumſtances which have hitherto eſcaped obſervation.

Theſe ſubjects, with ſome reflections and inferences

ſerences which will naturally ariſe in treating of them, with an enquiry into ſome of the cauſes which have united in degrading the profeſſion in the eyes of the world, and injuring their intereſts, will be taken up in the following pages.

And if in the courſe of this Eſſay, ſome diſagreeable truths ſhould ariſe, which appear to caſt any oblique and invidious reflections on either ſide of the queſtion, the trite but juſt obſervation, that there is no general rule without an exception, ought to be remembered.

From the nature of the preſent ſyſtem it muſt happen, that in every extenſive ſociety of men, there will be a greater or leſs number of unworthy members of it.

But he who ſhould be raſh enough to aſſert, that, cenſuring the undeſerving individuals, expoſing their faults, and beſtowing on their conduct its proper epithets, was aſperſing the character, lowering the dignity, and laying the axe to the very root of the whole ſociety, would be equally contemptible for his folly, his falſehood, and his abſurdity.

Were a judicious critic to inveigh with

ſeverity, againſt the nonſenſe, which the Engliſh preſs, like a mountain in labour, every day, nay every hour, groans with; juſtice, taſte, and common ſenſe, would readily acquieſce in the truth. But were he to deduce from this argument, any thing derogatory or unfavourable to the ſublimity and claſſical elegance of a Gibbon, or the chaſte imagination and poetical genius of an Hayley, his reaſoning and abilities would meet with the ridicule, the contempt they ſo juſtly deſerved.

CHAPTER

CHAPTER THE SECOND.

A common-place Obſervation applied to Practitioners and their Patients.—The ſuperior Advantages of a Phyſician compared to the Treatment of the lower Ranks of the Profeſſion.—Dr. Ratcliffe's *Advice to Dr.* Mead.—*Obſervations and Reflections on it.*

THAT the impreſſions of a favour recently conferred, produce more immediate and lively ſymptoms of gratitude, than the remembrance of former acts of kindneſs however beneficial or important, is a fact which experience confirms, but honour diſapproves.

A grateful heart, ardently pants to make a quick return for offices of benevolence, leaving prudence and reflection to pauſe and to delay.—For it frequently happens, that what in the moment of thankful rapture, was magnified as a God-like action, dwindles, in the long-extended perſpective of time and policy, into a kindneſs, a duty, and a trifling favour.

Did

Did a due ſenſe of the importance of obligations, equally diminiſh in the minds of thoſe who confer and thoſe who receive them, the mutual complaints of ungrateful and unreaſonable tempers would not be ſo often heard.

But it happens unfortunately in the general intercourſes of life, that the conferrer of a benefit heightens and overvalues it, in the ſame proportion, that the perſon obliged appreciates and lowers it.

From a conſideration of theſe truths, which are deduced from a view of the conduct of mankind in *general*, we can eaſily account for the ſame motives operating ſtill more powerfully, in the concerns of the medical profeſſion in *particular*.—A profeſſion which exiſts in relieving calamities, and lives by being rewarded for it.—The phyſician, it is true, has often the advantage of receiving his fee, accompanied with the moſt ſolemn proteſtations of reſpect and eſteem, and attended with ten thouſand indeſcribable circumſtances that increaſe its value.

While the impreſſions of preſent pain, hope, and fear, are deep in the hearts of the patient and his friends; while the love of

money

money is repreſſed by increaſing danger and anxiety, he is conſidered and received as an invaluable friend, as one on whom the happineſs and tranquillity of the family depend; while medicine is conſidered as the laſt and only method of preſerving a doubtful life.

In this caſe, the preſent is generally ſuch as a generous mind is proud to beſtow, and ſuch as will not diſgrace acknowledged merit to receive.

Happy intercourſe, where gratitude and liberality increaſe the pleaſure of doing good, and give a zeſt to that beſt of all efforts, an effort to bleſs!

But in branches of the profeſſion, leſs honourable, leſs lucrative, but more fatiguing and laborious, the caſe is far otherwiſe: theſe unhappy men are ſeldom employed from any preference of opinion, but chiefly becauſe their advice and aſſiſtance are procured at the cheapeſt rates, and not unfrequently, becauſe they may be defrauded and impoſed on with leſs difficulty, and leſs fear of detection and puniſhment.

It is a matter of eaſe, and often of triumph, to an illiberal mind, to find out ſome plauſible pretence for diſappointment, delay, or refuſal:

refuſal: nor indeed can it be denied, that the infamous returns of abuſe and defamation, are cheap methods of diſcharging or rather evading a demand.

We may in ſome degree excuſe the celebrated Dr. Rattcliffe *, for his unjuſtifiable advice to Dr. Mead, under the ſuppoſition that he was irritated by ſimilar treatment, and provoked by ill uſage.

An uncomplying kind of behaviour, ſuch as Rattcliffe's, bordering on cruelty, would be unſufferable in a man of leſs eminence, but would be highly culpable in any one.

His peculiarities, though accompanied by ſterling merit, and many good qualities, can only be accounted for and palliated, by his conſtitutional aſperity, and an independent ſpirit, called forth perhaps by the ſlaviſh and unmanly ſubmiſſion, or the injurious treatment of his predeceſſors or cotemporaries,

* Mead, you are juſt entering into practice; it will not perhaps be long before I ſhall leave it, and I ought to be ſome judge of the treatment, men in our line have to expect from mankind: uſe the world ill, or by —— they will uſe you ſo.

and

and heightened at last by the petulancy of old age.

His liberal donations to Oxford, and the essential services he rendered to medicine, will be remembered and revered, when his foibles and his singularities are buried in oblivion.

The subaltern practitioner must attain or assume more philosophy, or he must not eat: he must learn to submit with patience to the insults and injuries, which the lower orders of his profession are daily exposed to.

And if he does not receive a considerable gratification from the exercise of a benevolent disposition, independent of the profits of his practice, he may look with envy on the preferable condition of a hewer of wood, or a drawer of water.

The dexterity requisite for effecting a *good day's work*, and the plausible exhibition of innocent no-meaning trifles in all cases, certainly requires no great exertion of the mind in investigating the complaints of a patient, and may be termed an easy way of *doing business*.

But such a conduct, how well soever it may answer the present purposes of profit, will

will afford no ſatisfaction in the retired moments of unbiaſſed reflection: when a man ſhall find that he has loſt many opportunities of producing ſome eſſential advantage, or removing ſome threatening evil.

His negative treatment of the patient, and his intereſted activity with regard to himſelf, is a contraſt which muſt effectually damn him in his own mind, and in the eyes of the world.

To aſſert that unworthy and infamous characters are never to be met with in the profeſſion, or to affirm that they never experience ungenerous and cruel treatment, would be aſſigning them an enviable lot inconſiſtent with the preſent ſtate of things.

To ſuppoſe that a few ſhillings, or a few pounds, are a full and adequate return to a practitioner, for being inſtrumental in ſaving a life or a limb, and to imagine that all idea of the obligation is cancelled and obliterated by a fee, is a mode of reaſoning never the leſs falſe for its being frequent.

The loſs of reſt, the weight on the ſpirits, and the daily riſque of reputation, to which the practice of the ſeveral branches of medicine expoſes men, may be rendered ſupportable, by the good offices, the candour, and the friendſhip of a recovered patient.

But the fee of inſulting pride, given without delicacy, ſhall be accepted without

 emotion,

emotion, while the poor man's mite, moiſtened with the tear of gratitude, ſhall be received with delight.

Whenever the unenlightened idol of oſtentation, ſhall give pain by his manner of conferring a favour, it is the duty of every member of the Faculty to vindicate the dignity of man, as well as the honour of his profeſſion, by ſupporting this poſition with decency and firmneſs—

A practitioner's love of money may be gratified by an exorbitant preſent; but he can only receive his deſerts, by being treated with the candour, delicacy, and attention, of a friend, a benefactor, and an equal.

The whiffling apothecary may employ his ſubordinate bows and abject deportment, from the drawing-room to the butler's pantry, with the ſelf-ſatisfaction and grimace of a monkey; but he may reſt aſſured, that with whatever countenance or language he is received, his meanneſs and unmanly behaviour, cannot fail exciting inward contempt and abhorrence.

After he has been made uſe of as a tool to execute ſome baſe and ignominious purpoſe, he will be deſervedly kicked out of door, like that domeſtic animal whoſe fawning tricks and deſpicable geſtures, he ſo cloſely and ſo happily imitates.

CHAPTER

CHAPTER THE THIRD.

A Prejudice againſt the Art of Healing conſidered.—Has Medicine upon the whole been moſt uſeful or moſt prejudicial to Mankind.—The Folly of too great a Reliance on it.—The Miſchief of having no Opinion of its Uſe.—The Pleaſures and the Inconveniencies of Ignorance.—A Reflection.—Some Inſtances of Credulity ſpoken of.—A few Hints on modern Improvements.—It is much eaſier to contract than to cure a Diſeaſe.—A Compariſon.

"GOD never made his works for man to mend," has been the echo of popular clamour, and the burthen of the poet's ſong.

The propoſition may appear ſpecious, the verſe harmonious, and ſome arguments offered in favour of it may ſeem convincing; but ſhould the votary of the Muſes, be ſo unfortunate as to labour under a putrid fever, or to have a rupture of an arterial branch, his conduct on either of theſe occaſions, though it might not immediately overſet the aſſertion, would at once give the lie to his faith and his profeſſions.

Nevertheleſs, many have ſtill hefitated in pronouncing whether Medicine, under the many diſadvantages it labours, has been beneficial or injurious to mankind *.

That it is like the manna ſhowered down from heaven upon the favoured but ungrateful deſcendants of Jacob, and meant as a bleſſing, but converted by their folly and perverſeneſs, to a moſt bitter and inveterate curſe, is in many reſpects a faithful repreſentation.

The credulous valetudinarian, who *tremblingly alive all over*, ſinks under his delicate nerves and exquiſite ſenſibility, and allots to each hour of the day, its draught and its pill, without regard either to diet or exerciſe, is an object of ridicule and pity.

If he expects to remove his diſorders without attending to, and guarding againſt the cauſes which united in producing them, he will find himſelf miſtaken, and ſtill worſe, when it is too late.

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* "You ſee two men whom they are burying; they "are two brothers, that were both ſick of the ſame diſ-"eaſe, but took different meaſures; one of them relied "with an entire confidence on his phyſician; the other "let nature take her courſe; yet they are both dead, the "former from taking all the phyſic the doctor ordered, "and the latter becauſe he would take nothing."

Le Diable Boiteux, chap. 3d.

The medical ſceptic, who would lie panting and burning under the fell attacks of a pleuriſy, without having recourſe to the *deluſive chimæras of art*, as he terms them, would ſuffer martrydom for his criminal infatuation.

His too credulous neighbour might be conducted with him to the cells of a mad-houſe, with the ſame propriety that we ſhould fetter the devoted ſuicide raving for the dagger or the bowl.

The illiterate peaſant, inveloped in the ſhades of ignorance and innocence, who conſiders Medicine as a never-failing reſource, on which he may with confidence rely in the hour of affliction, as a certain remover of every pain and every diſeaſe, may be conſidered as happy in the harmleſs deluſion, which ſo effectually quiets his fears and his apprehenſions.

He may be commended as a ſupporter of the credit of the Faculty, and as an excellent patient; but is in many reſpects equally if not more injurious to the cauſe of enlightened ſcience, than he who has no faith in Medicine at all.

It were rather to be wiſhed, that the fabric ſhould ſink, than totter under the weak and ignominious pillars of ignorance and impoſition.

A candid patient (thank Heaven ſuch there

are) well informed of what Medicine can, and what it cannot do, will be as far from a ſuperſtitious confidence in its favour, as he is from illiberal and ill-grounded prejudices againſt it *.

Ever ready to make proper allowances for ill ſucceſs, he will not form unreaſonable expectations.

Qualified to judge of what may and what ought to be done, he will readily detect, and juſtly condemn an ignorant or unprincipled practitioner.

The patient of an oppoſite deſcription, will be led into error, abſurdity, and unavailing diſappointment.

He would hear with aſtoniſhment, and be convinced with reluctance, that there is no compoſition in his much-loved diſpenſary that can cure an hydrocephalon.

He would look with a mixture of pity and contempt on that art, which is frequently obliged to have recourſe to amputation, in

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* On this principle I cannot but readily agree with thoſe who conſider ſeveral late publications as ſerviceable to liberal practitioners, though they have been ſtrongly condemned by ſome, under the idea that it was imparting too much knowledge to the world.

"Exceſſit Medicina Modum."

diſeaſes,

diſeaſes, where his invaluable compounds and his infallible remedies have been ineffectually applied.

When the principles of Medicine, and the laws of the animal œconomy, have been explained to him; when the phænomena of thoſe laws, and the uncertainty of the beſt of remedies, have been pointed out to him,

——— Pol me occidiſtis, amici,
Non ſervaſtis, ait, cui ſic extorta voluptas,
Et demptus per vim, mentis gratiſſimus error.

he perhaps would confeſs with a ſigh, that an increaſe of knowledge had only produced an augmentation of ſorrow.

After all that has been ſaid, it cannot be denied, that this art in able and honeſt hands is highly beneficial and neceſſary in the frail and imperfect condition of man, expoſed as he is, to internal diſeaſe, and external accident.

Like a ſelf-evident propoſition, it requires not a proof; to deny it, would be diſavowing the efficacy of the Peruvian bark in ſhortening the paroxyſm of an intermittent, or the ſpecific power of mercury in curing the lues venerea.

The Pharmacopœiæ of antient, and ſome of

modern times, afford remarkable inſtances of credulity or diſhoneſty.

The ſagacious ſurgeon, who with gravity and unaffected aſſurance, would order the weapon with which a wound had been inflicted, to be rubbed with his myſtical ſympathetic powder, was poſſeſſed of at leaſt a harmleſs ſecret: provided it was not enjoined that ſtimulating applications were to be uſed to the part, and as long as it did not prevent his paying a due attention to the ſtate of the wound.

We may be allowed to ſmile at the recital, but ſome modern ideas of curing ulcers on the leg, however various their cauſe, by large doſes of nitre, without reſt or attending to peculiarities of conſtitution, do not fall much ſhort of it in abſurdity.

Nor are thoſe leſs paradoxical, which ſuppoſe it poſſible for an ointment, without internal medicines, to cure a ſore, in ſpite of the moſt vitiated habit of body.

I have given nitre in long-repeated and large doſes, without any benefit to an ulcer, but with evident ill effects on the general health.

And it is hardly neceſſary to obſerve, that the beſt-contrived applications, will neither produce advantage to the patient, or credit to

the ſurgeon, without attending to regimen, and medicines capable of correcting a bad ſtate of the blood.

Reſt, a light moderate diet, with gentle alteratives, and above all the Peruvian bark, are what I have found of the utmoſt ſervice in the few years I have lived.

And indeed that moſt excellent medicine, the bark, with the mere ſuperficial application of dry lint, and keeping the parts clean, with proper bandages, has procured me a credit in ſome caſes, when I neither expected or deſerved it.

A Scultetus, or even a Heiſter, would probably allow but little merit to the preſent practice of ſurgery, which confides ſo little in art, and leaves ſo much to nature; they would lament to ſee their powders, their plaiſters, and ointments, mouldering into neglect, and giving place to the ſimpleſt, the mildeſt, and the moſt inartificial of all applications.

The root of Contrayerva, for which England is indebted to Sir Francis Drake, and declared by ſome to have added as great a luſtre to his name as his naval expeditions, ſeems at preſent to be deſervedly in its decline.

A long and pompous train of reſtoratives, alexipharmicks, and cordials, the terror of the ſick,

ſick, and the Pactolean* myſtery of phyſick, have been happily ſucceeded by the ſolid and unequivocal advantages of the Peruvian bark.

Nor has the Confectio Cardiaca, of long-revered name and memory, been able to ſupport its reputation, with thoſe who have found every deſirable effect, from the preferable and exhilarating qualities of a glaſs of generous wine.

To expect that a draught or a pill in a few hours, or even in a few days, ſhould be able entirely to remove a diſeaſe which has been produced by the indolence, the irregularities, and the exceſſes of half a man's life, is a vain and idle ſuppoſition.

The avenues which lead to diſeaſe are various and ſeducing, embelliſhed by the refinements of art and imagination.

The charms of ſocial intercourſe, the luxuries of the table, and the gentle but irreſiſtible impulſe of love, are daily tempting us to that precipice, from which human reſolution is ſo often daſhed down, to the ruin of our health, our fortune, and our peace.

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* Cujus votis non ſuffecerat arrum
Quod Tagus et rutila volvit Pactolus arena.
JUVENAL.

The

The difficulties which preſent themſelves to the practitioner are increaſed, and his ſucceſs rendered precarious, in the ſame proportion that we are tempted to exceed the ſimple, the moderate, and the innocent demands of nature.

The rank debauch of a night, the intoxicating pleaſures of the bowl, and the dull city feaſt, diſtinguiſhed by diſguſting profuſion, groſs appetite, and brutal gratification, are capable of producing complaints, ſufficient to perplex the moſt conſummate medical knowledge.

The tedious but neceſſary regulations of diet and regimen, without which ſo little can be done in Medicine, are worſe than death to the voluptuous glutton, whoſe life and converſation clearly evince that he lives but to eat.

He pathetically deplores the decay of his appetite, which already obliges him to have recourſe to the moſt exquiſite refinements of modern cookery, before he is enabled to make a tolerable repaſt.

Under ſuch mortifying circumſtances, muſt he, or can he reſign, the complicated richneſs of his ſoups, the ſtimulating poignancy of his ſauces, and the elegant variety of his diſhes?

He views with envy the robuſt conſtitution,

the keen appetite, and the refreſhing repoſe of the hardy peaſant; but conſiders with horror and pity, his daily labour, his homely diet, and his temperate enjoyments.

His delicacy is ſhocked, when he compares theſe with his own habits of life, which conſiſt of eating without hunger, drinking without thirſt, and ſeeking in vain for refreſhing ſleep, on his bed of down, without fatigue: his greateſt exertion a morning viſit, and his chief exerciſe the artificial motion of a ſedan.

Enervated by inactivity, liſtleſs through ſatiety, yet provoked by licentious ſpectacles, and ſtimulating food, to unnatural and exceſſive debauch, we ought not to be ſurprized at the debilitated bodies, the uncultivated minds, the vicious inclinations, and the puny race of the infatuated ſons of diſſipation.

CHAPTER THE FOURTH.

Some Conſiderations on the Propriety of informing the Sick when they are in a dangerous Situation.—A State of Anxiety or Deſpair unfavourable towards Recovery.—In theſe Caſes the Taſk of the Clergy not ſo irkſome as that of the Phyſician.—Modern Credulity.—The Perſian's Opinion.

THE arts of deluſion ſo frequently, ſo ſyſtematically, and after all ſo ineffectually practiſed by the ſerious and the gay, to ſtifle the voice of conſcience and reflection in their paſſage through life, have been by ſome thought neceſſary, and by others condemned as unjuſtifiable in a ſtate of ſickneſs.

In this caſe the neceſſity for plain truth, and for acquainting a man with the degree of danger he is in, has been emphatically inſiſted on, for reaſons of a ſpiritual as well as a temporal nature.

Whether that repentance which is ſo naturally produced by the approaches of diſſolution, is a rational ground for hope of future mercy; and whether it is expedient, or even neceſſary, to fill the mind with apprehenſions

and

and fears, under a ſtate of diſeaſe, where an uneaſy mind is incompatible with recovery, and where the efficacy of the point in queſtion is denied by many, and a matter of doubt with all; are ſubjects which it is neither my buſineſs or inclination to diſcuſs.

I can only lament our fatal negligence, in thus poſtponing ſo neceſſary a work, that in the midſt of the bleſſings we enjoy, we ſhould forget from whence they ſpring, and defer that to old age, and ſickneſs, which ought to be the chief buſineſs and pleaſure of life in the days of health and vigour.

If we are either inclined or permitted to liſten to the voice of nature or reaſon, we may perhaps, without giving offence, be induced to conclude, that ringing the alarum of everlaſting torments, and an angry Deity, in the deaf ear of a miſerable wretch, whoſe mental and corporal faculties, are deranged and diſtracted by the agonies of pain, has no advantages which can compenſate for the real evils of deſpair and relapſe, ſo frequently and ſo naturally produced by ſuch a conduct.

Nor can I diſmiſs this ſubject, which I may be blamed for having enlarged upon too much, as foreign to my purpoſe, without ſuggeſting, that we are authorized in drawing a ſource of comfort from the mercy, as well as of terror

and

and diſmay, from the inexorable juſtice of a wiſe but compaſſionate Creator of the univerſe.

The moraliſt and divine, may declaim with ſtudied eloquence on the ſuperior charms of virtue, may call in truth to aſſert the ſolid advantages of morality, and may charitably ſtrive to ſoften the rigour of divine vengeance by the ſolacing tears of pity and condolence.

After this, his work is done; he retires to enjoy with complacency, the reſpectful attentions, the domeſtic pleaſures, and the gentle inactivity of an eccleſiaſtical life.

But when the ruinous career of riot and debauch is finiſhed, it becomes the melancholy taſk of the phyſician, to *ſee* the ghaſtly devaſtation, and to *feel* his inability to repair it.

He beholds the ineffectual ſtruggles of nature and art, cloſes the haggard eyes of wan deſpair, and at laſt is obliged to ſubmit with ſilence, to the reproach of not being a worker of miracles rather than a rational practitioner.

The pleaſing fables of antient allegory, enriched with claſſical, and adorned with poetical elegance, which deſcribe with ſuch beauty a perpetuity of days, and the renewing old age with youthful vigour, however they may excel in poetry and ſtile, fall vaſtly ſhort of

the miraculous relations * and undoubted promiſes, ſo confidently held forth, and ſo devoutly believed, in the days of modern empiriciſm and irrational credulity.

Nor ought we to contemn the declaration of the honeſt Perſian, that none could poſſibly ſuffer themſelves to die in England, but the avaricious, the poor, and the ſenſeleſs, whilſt health and length of days were daily expoſed to ſale.

Such is the ſevere but juſt picture of an age, which lays claim to acknowledged improvement and perfection, in the ſolid comforts, as well as the elegant ſuperfluities of life.

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* "Madam, if you were leſs laviſh of your implicit "faith to the quack, and would reſerve a ſmall ſhare of "it for your poor confeſſor, it would be an eſſential ſtep "towards the ſalvation of your ſoul, and I flatter myſelf "would be no ways injurious to the health of your "body."

Such was the well-meant but ineffectual advice of a venerable father, almoſt two centuries ago, to a lady, who, though her conſcience heſitated at the doctrine of the Wafer, yet ſhe was a dupe to every idle impoſtor.—Whether it is at all applicable to *Proteſtant* freethinkers, is not our buſineſs to determine.

CHAPTER THE FIFTH.

The Cauſes which injure and degrade Medicine mentioned.—A ſuperfluous Number of Practitioners—Their Diſſentions among themſelves.—A Penchant for Apprentice Fees.—A ſuppoſed Defect in the Mode of Education.—Young Men too much their own Maſters—The ill Effects of it.—Poverty.—Diſinclination and Inability.—Exorbitant Profits.—Reflections.

WITHOUT aiming at, or pretending to that perfectly diſintereſted character, which has been ſo often aſſumed, ſo generally praiſed, but has ſo ſeldom exiſted, I ſhall conſider it as the buſineſs of every one who treats of the medical profeſſion, to enquire into ſome of the real and ſuppoſed cauſes, which have united in degrading it in the eyes of the world.

The firſt and principal one, from which many of the reſt originate, is the great and ſuperfluous number of members of the Faculty.

The facetious Sir Samuel Garth (whoſe pen dealt in much pleaſanter lines than preſcriptions) doubted even in his days, whether in

London, doctors or patients were moſt numerous during the ſummer ſeaſon.

Nor have modern wits been wanting, who aſſert, that mankind would ſuffer no diminution in number, if the former were leſs numerous than they now are.

From this cauſe may be deduced, that general, and often that diſhonourable avidity for buſineſs, which ſtoops to any meanneſs to attain it, and defective, through ignorance or indolence, of real merit, diſdains not to call in the unmanly aid, of adulation, detraction, and foul-mouthed abuſe.

Nor is there in life a purſuit, which more peculiarly expoſes a man to the malicious ſhafts of an inveterate opponent or an invidious world.

The illiberal prejudice of a nurſe, the whim of a child, or the caprice of an unreaſonable patient, are often able to prevail againſt the abilities, experience, and integrity of the moſt eſtabliſhed practitioner.

But the candidate for practice ſhould remember, that the ſame ears which liſten ſo attentively to the tale of calumny againſt his rival, will with the ſame readineſs, and the ſame uncharitable ſpirit, be expanded, to receive any ſcandalous reports, which may hereafter be propagated againſt himſelf.

Let

Let him be ſlow to condemn, and let him be deaf to whiſpers againſt his adverſaries; he may otherwiſe expect a ſimilar treatment, whenever a competitor ſhall occur, as meanly diſpoſed as himſelf, and endued with ſuperior cunning and verſatility. There is no line of life which renders it more neceſſary to obſerve Horace's advice;

"Quid de quoque viro et cui dicas ſæpe videto."

The aſſaſſin who gives the deadly blow, concealed in the ſhades of night, ſhall in his turn be ſtabbed in the dark, without a hand to heal, or a heart to ſympathize with his ſorrows.

To enter into a minute detail of the frequent and frivolous animoſities in the ſeveral branches of the profeſſion, would be deſcending to a uſeleſs and unintereſting taſk; we may however conclude, that their diſagreements, and attempts to counteract and undermine each other, will not fail affording the world opportunities to take unfair advantages of them. The intereſts and (if we may be allowed the expreſſion) the honour of phyſic have on theſe occaſions been too often ſacrificed to ſelfiſhneſs and revenge, the moſt infernal, but the moſt ſeducing of all our crimes.

Nor ought the diſhoneſt conduct of thoſe men to be mentioned without the ſevereſt cen-

ſure, who, for the ſordid conſideration of an apprentice-fee, undertake to educate and inſtruct in the ſecond orders of the profeſſion, an unneceſſary number of young men, when they are at the ſame time conſcious that their practice, abilities, and application, are totally inadequate to it.

The conveniency of being frequently ſupplied with a handſome ſum of money, no one will deny; but to convert a friend's ſon, liberally educated, to a drudge and a menial ſervant, to leave him without a guide in his hours of buſineſs and leiſure, to diſmiſs him ignorant and uninformed in that which is to be the ſupport of his future life, are circumſtances which muſt wring the heart of every parent, and cannot fail extorting from them the bittereſt curſes on the deteſtable author of their calamities.

Againſt ſuch men, and their abandoned traffic, let every parent and every friend provide, by previous caution and enquiry.

A want of liberal eſtabliſhments for the purpoſe of education in London, and an abuſe of the preſent unſyſtematic mode, have been ſpoken of as injurious to the cauſe of medicine.

While Scotland, without a third part of the opportunities for improvement which London poſſeſſes, is copiouſly furniſhed with foundations

tions and endowments, for the advancement of profeſſional learning, the metropolis of England is without a college or profeſſorſhip, adequate to the purpoſe of improving by theory and phyſiology its ſuperior practical advantages. Gratitude and truth declare that the gentlemen who preſide over the ſeveral branches they teach there, treat the ſubjects they diſcuſs, with honour and emolument to themſelves, with inſtruction and pleaſure to their hearers.

But as long as we are deprived of the ſolid and permanent advantages of an academic ſyſtem of education, and the minds of young men are left undirected in their ſtudies and purſuits, while their time is ſo much at their own diſpoſal, we muſt expect every evil, from unprofitable application, time miſ-ſpent, or talents uncultivated.

A young man enjoying with rapture that liberty, which he has long and ardently panted after, ſtands in need of every motive, and every poſſible inducement, to attract his induſtry, fix his attention, and guard him againſt the bewitching allurements of vice and diſſipation, which every where ſurround and invite him.

A happy taſte in the diſpoſition of a ſide-curl, the important choice of a coat of many colours, and a daily viſit to the theatres and other places of reſort, may be decent, and perhaps neceſſary to compleat the gentleman.

But dreſs and accompliſhments, however ſplendid and ſtriking, only ſerve to ſet profeſſional defects in a more glaring point of view.

To make that the employment of life, which, if allowable, ſhould only ſerve to relax the fatigues of intenſe application; to neglect to qualify ourſelves for the practice of a profeſſion, which enables us to improve our fortunes, and gives a ſcope to our diſpoſition for bleſſing mankind (however light we may make of it) is adding fraud and inhumanity to the crimes which already undo us.

When we have, by culpable ignorance, murdered or diſmembered an unhappy wretch, it will be adding inſult to injury, to tell his weeping friends, that we could criticiſe with judgment on the drama, that we were allowed to ſing a good ſong, or that we were noted for leaping over five-barred gates.

The time and talents ſo frequently and ſo ruinouſly proſtituted on theſe acquirements, which of themſelves, and at proper intervals, are innocent, might have rendered us happy in ourſelves, and uſeful to mankind: but in this caſe are only inſtrumental in making us murderers and cheats.

Without meaning in the moſt diſtant manner, to inſult an honourable ſtate of poverty, which in a million of inſtances has been found

the laudable ſpur to great and good actions, we may be permitted to wiſh that parents in general would not be ſo eager to educate their ſons in this purſuit, unleſs their circumſtances enable them, to make ſome decent proviſion for their ſupport, in the early years of their eſtabliſhment, when their want of acquaintance and experience may be preſumed to be a probable impediment to an immediate and profitable practice.

Were they conſcious of the peculiar ſet of pains, which a poor practitioner agonizes under, or of the difficulties to which he is expoſed by being obliged to ſupport ſome appearance with a leſs than ſcanty income, they would prefer the ſolid comforts of a mechanic's life, to the genteel embarraſſments of a medical one.

The accidental circumſtances which (to uſe a hazardous expreſſion) throw men into this profeſſion, have frequently been owing to the inclination, the pride, and the folly of parents: it is hardly credible, that much attention is ever paid to the capricious ſtarts, of an unſteady puerile mind, which not unfrequently has a fooliſh fondneſs for ſome particular occupation for the very reaſon that mature judgment would condemn it.

A family connection, a ſituation to appear-

ance deſirable, and an unforeſeen event, have often depoſited a man, in a line of life, utterly incompatible with his ability, his inclination, and his fortune.

With a mind ſoured by diſappointments, unable to practiſe either with credit or ſelf-ſatisfaction, we ought not to be ſurprized at, however we may regret, his adopting diſhonourable practices, which nothing but the iron hand of neceſſity would ever have compelled him to ſubmit to.

The irreligion and profligacy of practitioners, have alſo been ſuppoſed, to injure the credit of the Faculty.

Without again pointing out the injuſtice and abſurdity, of condemning a whole ſociety, for the faults of ſome members of it, we may perhaps trace this ſcandal to its ſource.

The accidents and calamities to which the frail ſtate of man is expoſed, frequently demand attendance on thoſe days * ſet apart for the

* I have lately ſeen a hint, publiſhed, I believe, in the work of a Divine, for remedying this evil, by charging nothing for attendance on that day; the idea is a good one, but the remedy would increaſe the diſeaſe, as the *day of reſt* would probably be the moſt fatiguing one in the week. It brings to my mind, without meaning to offend this charitable gentleman, what I have ſeen or

heard

the neceſſary purpoſes of worſhip and devotion: and the uncharitable part of mankind, will often aſſert, that the abſenting ourſelves from the public ſervices of religion, which is ſometimes the conſequence of neceſſity, gradually degenerates into habit and matter of choice.

But thoſe who cenſure with ſo much ſeverity this ſuppoſed enormity, ſhould remember, that it is not more criminal to be employed on a Sunday, in the ſervice of the helpleſs, though not immediately neceſſary, than to return, after the moſt pious ejaculations and devout deportment, to ſpend the remainder of the day in ſcandal, inſipidity, and cabal. It cannot be denied that a very conſiderable practice may be carried on without interfering with religious duties; as it becomes every man to poſtpone his engagements to the next day, except in caſes of life or limb, which cannot diſpenſe with immediate or regular attendance. And indeed, however exalted our ſtation, and however valued we may be as profeſſional men, it requires no deep reaſoning to prove, that we do

heard of a philoſophic character: "I never knew a man "bear the misfortunes of others with greater calmneſs "and compoſure."

not

not add any luſtre to our character, by openly ridiculing religion, morality, or common decency.

The furious whirlwind of paſſion may ſometimes force us beyond theſe barriers, but we find that in deſerting them we abandon our peace.

We cannot but readily join with thoſe who conceive a ſhocking idea, of a phyſician and an anatomiſt void of a ſpirit of religion; he who could behold the inimitable ſtructure, the variety of parts, and the complex mechaniſm of our frame, without humbly adoring the almighty Creator: and he who ſees in his daily rounds, the deva[illegible]tation, the agonies, and the worſe than deaths, produced by exceſs and criminal indulgence, without emotion and influence, muſt have a weak head, and an abandoned heart.

The exorbitant profits in the practice of medicine, have been often exclaimed againſt, and as often exaggerated. Thoſe who coolly profeſs that they ſhould be ſatisfied with the moderate profit of five per cent. in mercantile and other occupations, forget that ſuch a profit, which, in their vaſt returns, produces affluence and eaſe, would not afford the practitioner the bare neceſſaries of life.

But while we pronounce it every man's duty, to procure a decent ſubſiſtence, and to prepare

prepare a reſource for ſickneſs and old age; we would not be underſtood to defend the iniquitous conduct of thoſe, who drain the purſes of the ſick, the infirm, and the unfortunate, to indulge an affected taſte for inconſiſtent ſplendor, profligacy, and diſſipation.

Nor can it be expected that patients will tamely ſubmit to fraud and impoſition, when a man has impoveriſhed himſelf by an inglorious taſte for painting and virtù, or when his pocket has been emptied by the boundleſs extravagance of a rapacious whore.

It may not be amiſs to obſerve, that if mankind expect medical attendance in all the pomp of equipage, they ſhould not ſcruple paying for its ſupport. The vivifying and cordial effects of an elegant chariot, and the ſpecific qualities of a footman in livery, agreeably gild the pill, and happily diſguiſe or relieve the awkward circumſtances of illneſs.

CHAPTER

CHAPTER THE SIXTH.

Concluſion.—Is real Merit the ſure Road to Eminence?—Are any other Qualifications neceſſary?—An Example or two.—Reflections on them.—A Piece of Advice to fortunate Candidates.

AN humble but impartial enquiry into the moſt probable methods of attaining ſuperior fame and emolument, ſeems a neceſſary but delicate part, of an Eſſay on the Manners of the Faculty.

To blindly coincide with vulgar and irrational prejudices, might be conſidered as ſacrificing truth to timidity and caution. And a free diſcuſſion of ſubjects, which ſeem to affect great characters, might appear envious and diſhonourable.

We would wiſh to aſk, but with proper ſubmiſſion, the following queſtion. Are great abilities, and unwearied application, the unerring guides to preferment?

If after properly conſidering the ſubject, it ſhould be anſwered, that they moſt certainly are, it might appear conceited and arrogant in an obſcure individual to differ from a general opinion.

It

It would be rather his duty and intereſt, to concur with the faſhionable doctrine, and to declare, with equal pleaſure and truth, that among his acquaintance, gentlemen in the ſeveral branches of the profeſſion, had acquired that honour and affluence, which their abilities and virtues were juſtly entitled to.

But as there always exiſt ſome unfaſhionable mortals, who will not be ſo ready to take things for granted without examining them; who *dare to doubt*, and to diſſent from this or any generally-received opinion; impartiality obliges us to propoſe a ſecond queſtion.

Are not ſucceſs, connection, ſuperficial accompliſhments, and political deception, the neceſſary ſteps to a profitable and extenſive practice?

If it be true that real merit is the ſure road to *preferment*, and that lucky incidents avail nothing, how can we account for talents, that would have ſhone with ſplendor in the meridian of a metropolis, languiſhing,

"Alive unnoticed, and when dead forgot?"

A fortuitous train of circumſtances, that in one inſtance would have buried a Hunter in obſcurity, in another might have raiſed the favourite child of fortune, without genius,

without

without effort, and perhaps without a wish, to reputation and affluence.

If on the other hand, it should be said, that accidental success, family connection, and political deception, are not necessary for these attainments; how happens it, that the rise and progress of those should be so rapid, who are particularly distinguished for these qualifications, but are notoriously deficient in that knowledge, which is necessary for the skilful practice of their profession?

"Quo spectanda modo, quo sensu credis et ore?"

A person, whose name I forget, was disgracefully rejected at a public examination, where he exhibited shameful proofs of ignorance and inability; yet a minister, as much beloved by his sovereign as detested by the people, gave him an appointment, from which a great and good man * was dismissed, who would have reflected honour on any country and in any age.

The present day would, perhaps, afford us some similar instances, in which a noble alliance, an abject behaviour, private services, and a predilection which could not be resisted, have been able to obliterate the remembrance of the most sacred promises and meritorious actions.

* Dr. Francis Nicholls.

From what has been ſaid, and the general fate of practitioners, it ſeems highly probable, that the greateſt and beſt-cultivated talents, unaſſiſted by connection, ſucceſs, and political manœuvre, will not be ſufficient to gain diſtinguiſhed fame and emolument.

But if a young man with a decent perſon and addreſs, is ſo happy as to unite, genius, application, and prudence, with an extenſive acquaintance, and the golden art of rendering himſelf agreeable and neceſſary to the great, affluence and dignity are almoſt his certain lot.

Should ſome lucky event take place, ſo as to render him the object of public attention and general converſation, ſhould his eclat be ſuch as

"Digito monſtrari et dicier hic eſt."

his ſucceſs is beyond a doubt.

He may then look forward with eeſtacy on the fruits of his toil; and after a twenty years purſuit of profit, pleaſure, and reſpect, he may honourably retire, with a fortune adequate to his wiſhes, to enjoy by turns his town and country houſe, and the ſweet ſociety of a ſelect circle of friends.

When arrived at the ſummit of his hopes, his behaviour will be moderate and unaſſuming;

ing, he will remember the difficulties he himſelf encountered when ſtruggling into life.

Without putting on the ſtrange reſerve, affected hurry, and inſulting haughtineſs of ſome unworthy upſtarts, he will prove that he is equal to the ſituation he enjoys, and treat the pupils and ſtudents that ſurround him with friendſhip, tenderneſs, and reſpect.

FINIS.

MVSEVM BRITANNICVM

This Day is publiſhed,

The SECOND EDITION of

AN ENQUIRY into the MERITS of SOLVENTS FOR THE STONE in the Human Bladder.

By I. W. NEWMAN,

Member of the Corporation of Surgeons, of London.

Hoc opus, hoc ſtudium, parvi properemus et ampli,
Si patriæ volumus, ſi nobis vivere chari.

HORAT. Epiſt.

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